

1.
74
25

PASTORAL COUNSELING:
ONE WAY TOWARDS UNDERSTANDING ITS UNIQUENESS AND
DETERMINING ITS USAGE OF CONTEMPORARY PSYCHOTHERAPY

A Dissertation
Submitted to the Faculty of
The School of Theology at Claremont

In Partial Fulfillment
Of the Requirements
For the Degree of
Doctor of Religion

by
Roger M. Richter
June 1974

100-100000
100-100000
100-100000

Roger M. Richter
under the direction of his Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
Theology at Claremont in partial fulfillment of the
requirements for the degree of

Faculty Committee

James H. Miller

Date.

May 10, 1974

Joseph C. Haugh

TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND THE TASK	1
Introduction to the Problem	1
Why Be Concerned?	1
A Major Unsatisfactory Solution: Invocation of the 'Divine Dimension'	3
Context of the Problem	5
The Task for the Individual Pastoral Counselor	5
The Task of this Paper	9
II. DESCRIPTION OF THE TYPOLOGY	13
General and Prior Considerations	13
Axial Existence	15
Socratic Existence	17
Prophetic Existence	20
Christian Existence	22
III. EXAMPLES OF PSYCHOTHERAPIES APPROXIMATING SOCRATIC, PROPHETIC, AND CHRISTIAN EXISTENCE	26
Socratic—Transactional Analysis	26
Comparison with Socratic Existence	31
Prophetic—Reality Therapy	34
Comparison with Prophetic Existence	40
Christian—Psychosynthesis	43
Outline of Psychosynthesis	43

CHAPTER	PAGE
III.(cont.)	
Stages and Goals of Psychosynthesis	45
Stage I: General Assessment	46
Stage II: Personal Psychosynthesis	47
Stage III: Self-Realization	48
Stage IV: Spiritual Psychosynthesis	50
Comparison with Christian Existence	50
IV. TOWARDS THE USE OF THE TYPOLOGY BY THE PASTORAL COUNSELOR	54
Definition of Christian Pastoral Counseling	56
The Importance of the Goal	58
The Uniqueness of Christian Pastoral Counseling	59
Some Guidelines Towards Categorizing Psychotherapies	61
The Ideal	61
Location of Identity	61
Freedom	62
Responsibility	63
Psychopathology	63
Salvation	64
Some Guidelines Towards the Use of Psycho- therapeutic Systems by the Christian Pastoral Counselor	65

CHAPTER	PAGE
V. EXAMPLES OF APPLICATION OF THE GUIDELINES	67
Transactional Analysis	67
Reality Therapy	70
Psychosynthesis	73
VI. CONCLUSION	78
APPENDIX: A QUESTION ON 'RESPONSIBILITY' IN THE STRUCTURE OF CHRISTIAN EXISTENCE	82
BIBLIOGRAPHY	86

CHAPTER I

THE PROBLEM AND THE TASK

INTRODUCTION TO THE PROBLEM

How is pastoral counseling different from non-christian counseling? What does a pastoral counselor say when he is asked, or challenged by, the question: "What do you do, as a christian counselor, that is different from what we do, we who are not the least bit interested in Christianity?"

During my seminary years, this type of question arose repeatedly in courses dealing with pastoral counseling. Sometimes it was asked matter-of-factly; sometimes almost as a matter of desperation. During two years in the pastorate I found little less interest in the issue. Many of us found ourselves unclear and confused about the nature of our counseling. Some had more or less decided to table the question and just "do" pastoral counseling; others "did" pastoral counseling, but with some apprehension concerning its christian character.

It is an assumption of this paper that questions and facts such as these need to be taken seriously. Why is it that so many pastors and pastoral counselors find themselves confused in their counseling role? Put succinctly, the problem is identity confusion among pastoral counselors as regards their pastoral counseling.

WHY BE CONCERNED?

There are a number of reasons for concern. One area of concern revolves around the pastoral counselor himself. To be able to

differentiate his counseling from non-christian counseling, at least for and to himself, seems necessary to his own functional identity and efficiency. Lacking such an identity and/or understanding of it, a pastoral counselor may be christian, he may "do" pastoral counseling, but he will be ill-at-ease when reflecting upon why he does what he does. Such ill-at-easeness will also enter in as an element in his counseling. Thus, for his own functional integrity, a christian pastoral counselor needs some understanding of his differentiation from non-christian counselors.

A second area of concern is that of public recognition. We live in an age when Christianity in general is under attack, or is being ignored, for having lost its soul but still claiming validity. It is not odd in such a situation that pastoral counselors are asked what distinction they claim with the word "pastoral". In the absence of coherent and systematic answers, one cannot fault those who remain unimpressed with pastoral counseling. If we as pastoral counselors claim some distinction, then the burdens of knowing and articulating¹ that distinction rest upon us.

¹It may, of course, be argued that what happens in, or as a result of, counseling is more important than any thoughts or theories about what happens. That this is true is accepted. But, what theories are held, what goals are pursued, etc. are here recognized as being very relevant to what "happens". Counseling inevitably is not, and should not be, anti-intellectual.

A MAJOR UNSATISFACTORY SOLUTION:
INVOCATION OF THE 'DIVINE DIMENSION'

One way of answering the identity question in pastoral counseling can be described as "invoking the divine dimension". Summarily, what is done is to say that we as pastoral counselors do what other counselors do, but that our counseling has one extra "dimension". Thus, we use psychological testing. We use techniques which have proven out in aiding patients towards better health in living. Etc. However, in addition to all that we have in common with non-christian counselors, we can claim to have a dimension which the secular counselor lacks. In addition to knowledge and skills to aid people in dealing with themselves and others, we can claim to have knowledge and skills to aid them in relating to God. Thus the distinction between christian and non-christian counseling would be this one extra component in christian counseling.

This can be a reasonable and responsible solution. After all, christian people generally admit to being like non-christian people. The problems and joys connected with jobs, child-rearing, keeping a household, sexual relations, social relationships, etc. are very much alike. The people with whom secular counselors work are the same people with whom christian counselors work. Depression, anxiety, meaninglessness, etc. recognize no christian-secular divisions.

Beyond this, however, the pastoral counselor can claim that all people are alike in one more dimension, a dimension which secular counseling does not recognize at all or recognizes as being out of its province. This dimension is the "vertical" or "divine"-the relation-

ship of a human being with God. This relationship, like human-human relationships, becomes problematic as it is distorted. Thus, the function of the pastoral counselor can be taken as helping in the restoration of proper relationship with God. In addition, this element in his counseling can be viewed as putting an entirely different perspective on the counseling process as a whole.

As mentioned above, this can be a legitimate position. Mentioning it here as an "unsatisfactory solution", I am seeking to call attention to the situation wherein the divine dimension seems to be simply added on, appearing more as a forced afterthought than as a formative principle. The process involved seems to be this: a pastoral counselor first becomes persuaded by a particular psychotherapy, and then only later seeks to discover in or add onto it the "divine dimension".² Often the work involved in such discovery or addition becomes too difficult, so instead the divine dimension is simply invoked as a new element to convert the psychotherapy involved into christian psychotherapy. Clarity as to its relations with other dimensions of the psychotherapy, judgments as to how the entire theory is changed by integration of the divine dimension, etc., are considerations which are often simply neglected.

The reason for such a lengthy discussion of this unsatisfactory solution is the conviction that it is the easiest and most widely

² This is quite understandable of course, since psychotherapies come to us as they are, sometimes hinting at a transcendent reality; sometimes vehemently denying any such reality; and, sometimes simply containing nothing pertaining to such reality at all.

practiced attempt to resolve the question of a pastoral counselor's unique functional identity. And, it is an attempt which largely fails, not because of being impossible, but because the reinterpretation of the whole psychotherapeutic system after the introduction of a new dimension is not done.

CONTEXT OF THE PROBLEM

The foregoing has not been intended as blaming individual pastoral counselors. There are many reasons for difficulty in understanding and articulating one's distinction as pastoral counselor. One of these is the plethora of theologies and psychologies available. How does one choose among these? Another reason for the difficulty is what seems to be a prejudice towards eclecticism. Openness to everything is valued over taking a position. That such a prejudice may exist is understandable, considering the history of rigid dogmatic positions in theology and psychology. But, such a prejudice makes the tasks of understanding and articulating one's identity as pastoral counselor all the more difficult. For reasons such as these, a christian counselor often ends up with an assortment of elements from various psychologies, psychotherapies, and theologies.

THE TASK FOR THE INDIVIDUAL PASTORAL COUNSELOR

That there are difficulties in understanding one's identity as pastoral counselor is clear. Nevertheless, the responsibility to have such an understanding rests on each of us who claim any distinction as pastoral counselor.

There are some helpful suggestions towards such an understanding in the literature. Howard Clinebell, e.g., suggests that a pastor's "...uniqueness as a counselor is derived from his training, his social and symbolic role, the setting within which he counsels, certain tools he uses, and his explicit goal of spiritual growth."³ This indication and the discussion of the elements can help pastoral counselors to know in what areas to search as they seek to formulate and understand their uniqueness. However, it does not direct us to any particular identity; rather, it shows us only the parameters within which such an identity can be sought.

A different type of suggestion comes from LeRoy Aden. After ruling out "content", "methods", and "office" as inadequate avenues towards understanding the uniqueness of pastoral counseling, he suggests the following definition: "Pastoral counseling is a Christian perspective which seeks to help or to heal by attending to the life situation of the troubled person."⁴ Aden concentrates his attention on the first part of the definition: "Pastoral counseling is a Christian perspective". His argument for the inevitability of the "perspectival" nature of all counseling is convincing. This inevitability does not mean a necessary rigidity since a counselor may shift perspective and may allow some flexibility within a given

³Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), pp. 49f.

⁴LeRoy Aden, "Pastoral Counseling As Christian Perspective," in Peter Homans(ed.), The Dialogue Between Theology and Psychology (Chicago: University of Chicago Press, 1968), p. 167.

perspective. But it does mean that pastoral counselors, like all counselors, approach the counseling situation with a rather definite world view. This we can take as a major clue to the identity question of pastoral counseling.

The recognition of the perspectival nature of counseling leads to the question of the nature of the perspective held by a pastoral counselor. Aden proceeds to say that pastoral counseling is a "Christian" perspective. At one level, this implies that "man's moral and spiritual struggle is its final and basic concern".⁵ Even this he finds to be insufficient, however, since the ultimate concerns of people, e.g., life's limitations, meanings, guilt, are not exclusively Christian. Thus these concerns belong to and form a distinctively Christian perspective only as they are understood from within the Christian life. This too is an important clue as we consider the pastoral counselor's identity. Pastoral counseling, necessarily perspectival, draws its particular perspective from within Christianity.

At this point the inevitable question of which christian perspective arises. Pastoral counseling, as a distinct discipline, cannot proceed to decide which particular christian perspective should be determinative for all pastoral counselors. To do so would result in the creation of one more sect within Christianity.

There are various ways out of this dilemma. The major one seems

⁵Ibid., p. 174.

to be that taken by Aden. He writes:

Although the Christian faith is not uniform in its expression, it does have its own specific understanding of man's predicament, and rescue. It is a Christological interpretation of life, revealing how fallen man is lifted up and recreated by divine love. Therefore, it understands man's struggle with finitude, alienation, and guilt in the light of the revelation which is disclosed and embodied in Jesus the Christ. This understanding constitutes the ultimate goal of Christian pastoral counseling, giving us the ideal outcome of man's moral and religious quest.

Thus, we are asked on the level of understanding to accept that there is one specific Christian perspective which varies in its expression.

Appeal is made to this being a "Christological interpretation of life."

Ultimately, perhaps it is true that varying christian perspectives are more or less divergent expressions of the one "true" perspective. Aden appears to imply that "Jesus the Christ" as revealed is that perspective.

As Christians we share such a belief to some extent, especially in worship. We somehow know ourselves as united on a level which is beyond our understanding. Yet, on the level of understanding, specifically in this instance our understanding of ourselves as pastoral counselors, appeal to this "deeper unity" is not satisfactory. While all particular christian perspectives may fall short of the "true" perspective, this in no way frees us from the inevitability of being "perspectival", i.e., having a particular perspective. Rather, such a situation would put upon us the obligation of aligning our particular christian perspective as best we can with that true perspective, if such exists.

⁶Ibid., p. 176.

What this means for our understanding of ourselves as pastoral counselors, at least insofar as we wish our counseling also to be understood as christian, is that we must have a theology. It is a pastoral counselor's theology which is his christian perspective. If his theological perspective is systematic and clear, then he becomes able to understand and articulate his identity as pastoral counselor. If his theological perspective is a congeries of beliefs difficult for him to systematize and articulate, then his understanding of his identity as pastoral counselor will also be confused.

What the discussion comes to is this. For a pastoral counselor to understand and to be capable of articulating his distinctive identity, he must understand and be capable of articulating his theological perspective. To whatever extent he can do the latter, he becomes capable of doing the former.

THE TASK OF THIS PAPER

In this paper an understanding of the natural theology developed by John Cobb is adopted as theological perspective.⁷ This understanding will not be used directly. Rather, an understanding of the history of man, developed from the perspective of this natural theology, will be the beginning point for discussion. This understanding is to be found in Cobb's book, The Structure of Christian

⁷ John B. Cobb, Jr., A Christian Natural Theology (Philadelphia: Westminster Press, 1965). See also John B. Cobb, Jr., God and the World (Philadelphia: Westminster Press, 1969).

⁸
Existence. The hypothesis is that this particular understanding of the history of man provides a useful typology for the pastoral counselor taking this perspective, both as he seeks to understand his functional identity as pastoral counselor, and as he approaches the various psychotherapeutic theories. To test this hypothesis in a preliminary way, and to lend some support to it, are the intentions of this paper.

Briefly, what is involved is this. In his theological history, Cobb assumes that man has evolved from the subhuman world and that this evolution has resulted in distinctive types of people.⁹ These assumptions are not intended as implying final ontological differences. Rather, they are intended as a way of taking seriously the differences within human history. To this end, Cobb presents the major religions and cultures as embodying different "structures of existence".

The procedure in this paper will be first to give a description of three of these structures of existence or types: the "socratic", the "prophetic", and the "christian". Then an example of a contemporary psychotherapeutic system which appears to closely approximate each structure will be presented. This will be done mainly in terms of the particular theory's implied doctrine of man and its psychotherapeutic method.

⁸ John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967)

⁹ *Ibid.*, pp. 17-19.

Succeeding this, some guidelines for the pastoral counselor using the typology will be identified. Included will be some guidelines towards a rough categorization of psychotherapeutic systems, and some criteria for judgment concerning the use of a particular psychotherapy. Finally, these guidelines will be applied to the three examples exhibited as approximations to the structures of existence. The question of a pastoral counselor's unique functional identity will be explicitly considered only briefly. However, the relevance of the entire discussion to the question should be apparent.

The usefulness of the typology should become clearer as it is exhibited. However, an indication by rough example can be given here. Suppose a particular psychotherapy reveals a basically socratic view of man, both in terms of what man is and in terms of what he ideally can be. Further suppose that the methodology of the counseling is closely tied to that ideal image of man. As the pastoral counselor examines this psychotherapy and considers its usefulness to him, he needs to make a number of recognitions and ask a number of questions. For example, he needs to recognize that simple adoption of the psychotherapy and successful practice of it will lead his patients towards the type of existence espoused by the system. The question that follows is whether he wants to do that. Perhaps he will want to, and perhaps he can justify the socratic goal of the system as being consistent with the goal of his counseling. In this case, he needs to keep in mind how and to what purpose he is using the socratic goal and methodology. And so on.

Negatively, the typology can guard us as pastoral counselors from an all-too-common danger. That danger is the holding of a non-christian psychotherapy so strongly as to inhibit a client's movement towards christian existence.

CHAPTER II

DESCRIPTION OF THE TYPOLOGY

A short description of the argument presented in The Structure of Christian Existence¹ is exceedingly difficult. Terms with which we are all familiar, but which generally are imprecise, are redefined in particular ways. In addition, major new terms are introduced; e.g., "structure of existence" is a category which Cobb hopes will become clearer to the reader as he proceeds through the book. An understanding of the book really requires its being read, and then it may yet remain difficult to understand. Thus, what is sketched here should be considered with ready reference to the book.

GENERAL AND PRIOR CONSIDERATIONS

The structures of existence which are of concern here are "axial" and "post-axial" structures. Before sketching an understanding of these, some indication of the type of existence preceding them must be given. This is clear when we consider what is involved in the emergence of a new structure of existence. Cobb defines this as the "crossing of a threshold": "The new structure arises by the increase or heightening of some element or elements in the old structure."² We are to think of this new structure as being "discontinuous with the old, although the process by which it came into being was continuous."³

¹John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967).

²Ibid., p. 20.

³Ibid.

The structure of existence immediately preceding the axial developments can be described as being predominantly "mythical". This means, first, that the mode of consciousness present is largely an ordering of experience in terms of symbols. Second, this symbolization proceeds in ways which are characteristic of the unconscious, not primarily in ways useful in adaptation to the external world.⁴

However, we are to conceive of this consciousness as having come to a high level of autonomy, meaning that much of its activity has become "rational". "Rational" here is used to indicate the "kind of thinking that logic, in its most elementary forms, attempts to bring to self consciousness."⁵ Further, this rational kind of thinking is not to be identified with intelligence, defined as the "capacity to learn from experience and to develop more appropriate and functional responses."⁶ Rather, we are to think of rationality as being the intelligent use of symbols in the interpretation of and adaptation to the environment.

This is the structure of existence from which the axial structures emerged. It is an existence in which consciousness is primarily determined by symbolization characteristic of the unconscious, and only secondarily and sporadically determined by intelligent use of this symbolic activity in relating to the external world.

⁴ Ibid., pp. 35-45.

⁵ Ibid., p. 47. Cf. pp. 46-51.

⁶ Ibid., p. 48.

AXIAL EXISTENCE

Various types of existence emerged from the "mythical" structure described above. These new modes of existence, at a certain level of abstraction,⁷ exhibit a common "axial" structure.

To describe this common structure a new category, the "seat of existence",⁸ is introduced. This is to be conceived as a center for organization, as a particular perspective around which the conscious psychic life described in the previous section can gain some new unity. This seat of existence, or determining perspective, can be in consciousness or in the unconscious. If it is in the unconscious, then the rational activities described in the mythical structure of existence continue, but are integrated into the whole of the psychic life only in terms of mythical meanings. Thus, as long as the seat of existence is in the unconscious, no new threshold is crossed.

If, however, this determining perspective is in the consciousness described, then it is possible for it to be located within the rational segment of that consciousness. Such location would tend to strengthen and extend the rational part of consciousness. Finally, from this new seat of existence predominantly located in rational consciousness, man could attempt rational conscious control over all of consciousness. As he succeeded, he entered axial existence.

From the standpoint of the definition of "crossing a threshold", what happened is that rational consciousness, a subdominant element

⁷Cf. Ibid., pp. 52-59.

⁸Ibid., pp. 53f.

in pre-axial conscious experience, became stronger and broader in scope. Organized around a particular perspective within that consciousness, it became strong enough to become the dominant element within consciousness. As this happened, man crossed a threshold.

Cobb suggests that the newness of axial existence can be understood in terms of individuality and freedom. Concerning the new individuality, he suggests the comparison: "Primitive man understood himself as constituted by his participation in a larger whole, rather than (as axial man) conceiving of the whole as composed of individual men who are the final agents of action, decision, and real individuality. I am suggesting that this understanding corresponded with the reality of his situation."⁹ Thus axial man had much more of the sense of separation from others, the reason being that by entering axial existence, he became in fact more separate. For primitive man, the unconscious psychic life of the group provided his identity for him; for axial man, his identity began to be a function of conscious decisions, actions, feelings, thoughts, etc.

Concerning freedom, axial man gained "conscious control of symbolization and, thereby, also of action....this possible conscious control was extended in principle to the whole gamut of human action and thought."¹⁰ Thus no more was he bound to the mythical meanings by which primitive man had lived. However, what meanings he was now going to live by became a question for him, and the old mythical

⁹Ibid., pp. 56, 57. Parenthetical expression added.

¹⁰Ibid., p. 57.

meanings became problematic to him.

SOCRATIC EXISTENCE

Socratic existence grew out of an axial development called
¹¹"Homeric" existence. Thus before presenting the socratic type of existence, we need some notion of this axial development preceding it.

In order to present Homeric existence we need to call attention to a type of consciousness which has been neglected thus far in this summary. This is "receptive consciousness"¹² which means an awareness independent of significant organization. This means an awareness or conscious experiencing which occurs independently of the relations of the elements experienced to other elements. Basically, receptive awareness is uninterpreted experience.

The content of receptive awareness receives a great deal of attention in Homeric existence. Specifically, the Greeks of Homer's time developed the habit of "aesthetic distancing", meaning the recognition of the otherness of an object given to receptive awareness such that the object was accorded complete freedom and separateness from any interests the subject may have in it. The development of this habit allowed for the possibility of crossing a threshold into an axial structure of existence.

The particular way this occurred Cobb puts this way: "The unique psychic act by which the Greeks entered axial existence was an aesthetic projection of the gods by which Olympian religion was

¹¹Cf. Ibid., pp. 73-84.

¹²Ibid., pp. 26f.

brought into being."¹³ This is not to be understood as the aesthetic distancing just described, since what was aesthetically "projected" was not content from receptive awareness. Rather, what is involved is an aesthetic distancing of content given by unconscious processes as if this content were of the same kind as that given in receptive awareness. Thus, the gods and other contents of the unconscious were distanced in terms of the forms and relations which had been observed in the aesthetic distancing of the content given in receptive awareness. Unconscious content is subjected to and interpreted in terms of forms given in the external world.

In terms of the subject-object character of conscious experience, for Homeric man the subjective dimension was subordinated to the objective. Conscious experience was for him experience in terms of aesthetic distancing, no matter what the origin of the content. Everything was experienced in terms of the sensuously given world. This was true of emotions, passions, ideas, etc., as well as of the mythical symbols coming from the unconscious.

A subdominant element of increasing importance in Homeric existence was the element of "reason", which can be defined as such activities as abstraction, generalization, inference, and the capacity to do these.¹⁴ Although initially functioning primarily to discover the forms present in what was given in receptive awareness, reason gradually took for its objects the forms in and of themselves.

¹³Ibid., p. 74.

¹⁴Ibid., p. 88. Cf. Ibid., pp. 85-93.

In this situation, Socrates concentrated his attention towards the questions of the nature of man and of the goal of life. The "good" was one of the forms to be apprehended by reason, and it was supposed to have the same kind of objectivity as did a visual form when aesthetically distanced. However, the good as something characterizing a man was something not capable of being sensuously apprehended; the good did not qualify a man's outward appearance.

Similarly in his reflections on the nature of man, Socrates came to know himself, not as what he appeared to be in the world of sensuously apprehended and aesthetically distanced objects, but rather as his soul. Further, Socrates identified himself as being one element within the soul, namely, reason. Perhaps better said, to him reason constituted the true essence of soul.

Thus, reason was the seat of existence for Socrates. From this perspective he proceeded with the further rationalization of his consciousness. For him a number of consequences followed.

Because of his identification with reason, the other elements of his soul were perceived as alien. From the perspective of reason being the self, the other elements, e.g., feelings, emotions, bodily sensations, were all there as elements to be objectified.

It is the proper function of reason, or the ideal self, to understand and deal with these other elements. The more the soul as a whole could approximate the good, the "better" it would be.

In the process of reasoning about the soul, the soul itself is distanced as an object. It does not experience itself consciously in its immediacy.

Since reason is only one element among many, it cannot be responsible for the behavior of the soul as a whole. We may imagine instead that the soul is like a matrix of forces, in which the resultant force is what the soul does and is. This consideration is the limitation of socratic existence, a limitation on responsibility. It is a limitation, however, to which Socrates did not succumb; rather, he exercised responsibility for the victory of reason within his soul beyond what his understanding allowed. This responsibility he left unrecognized, however, and hence undeveloped.

PROPHETIC EXISTENCE

Of this structure of existence Cobb writes: "The combination of the understanding of the individual as one addressed by God, and thereby placed in decision, and the awareness of the inwardness of the decision joined in producing that peculiar kind of responsible, self-conscious individuality which justifies the term "person".¹⁵ We shall try to sketch how this came about.

Understanding themselves (as a people) as basically constituted by their relationship with Yahweh, the Hebrews attempted to rationalize their sense of obligation to Yahweh. This they did under the new apprehension of God's will for them, a will which was against various taboos, rituals of placation, etc., which had previously been assumed to be part of his commands. In the new apprehension, only God was to be viewed as sacred. In this process of rationalizing what had been

¹⁵Ibid., p. 104. Cf. Ibid., pp. 94-106.

taken to be God's law, Hebrew man continued to understand himself as being under obligation. He was expected to be just, righteous, and merciful in his dealings with his fellowmen.

In this process of rationalization, Hebrew man became more individual. The distinction between those who responded to God's will as uttered by the prophets, and those who didn't, became progressively apparent to him. The new apprehension of Yahweh allowed Hebrew man to perceive that Yahweh would be aware of this difference and would deal differently with different individuals. Thus, from the sense of being a part of a people addressed by Yahweh, Hebrew man moved to a sense of being an individual addressed and placed in decision. His community became a group composed of individuals, rather than being the basic life shared by individuals.

From this new point of view, finding himself as final agent of decision, prophetic man came to realize that decision for or against God's will was other than, or at least more than, action. Between his apprehension of God's will for him, and the corresponding action, there was often a struggle within himself.

It was thus an individual placed in decision, knowing that he was fully responsible for that decision and its consequences, realizing too that the decision was somewhat a matter of the "heart", who emerged as the prophetic or personal "I". This personal "I" was the seat of existence from which prophetic man perceived his world. The "I" was not identified with any element within the soul, but was responsible at any moment for what the total soul did. The personal "I" could exercise its power of decision either for or against

obedience of Yahweh's will. Personal existence fulfilled in obedience is called prophetic existence.

CHRISTIAN EXISTENCE

In personal existence, there was some concern for the "heart" as involved in decision-making. That is, the "innerness" of man existed as a subdominant perspective for prophetic man. What he did overtly, obedience or disobedience expressed in action, remained the arena of his responsibility.

In christian existence this subdominant concern became the¹⁶ focus. As a result of Jesus' life and the Easter experiences, a new threshold was crossed. Concern for the "innerness" of a person now became dominant in the new "spiritual" structure of existence.

In order to keep this summary from becoming unduly long, an attempt will be made to summarize the structure of existence as such, with little emphasis on the process by which it resulted. Major elements clear in the process and carrying over into the structure of existence will then be listed.

In spiritual existence, the seat of existence supercedes the "I" characteristic of personal existence. From this new seat of existence, that "I" becomes objectified as "will". The will becomes to some extent a function of the new seat of existence. Further, this new seat of existence is to be conceived of as capable of changing

¹⁶Cf. Ibid., pp. 107-124.

from moment to moment, and of being itself responsible for such
¹⁷changing. Also, it is to be thought of as keeping its transcend-
 ence from all other elements of the soul. It is in its nature
 different from, and transcendent of, any of the other elements. The
 other elements of the soul may be roughly divided into four levels.
 These levels are: the body, the emotions, the reason, and the will.¹⁸

A number of explanatory notes are in order. Whereas the personal
 "I" is primarily responsible for its actions, the spiritual "I"
 becomes responsible for the choice of the center from which it does
 anything, as well as for its actions. For example, the prophetic
 "I" is responsible for acts of love to neighbor; the christian "I"
 becomes responsible for being the kind of self from which acts of
 love for neighbor happen as a natural outcome of what the self is.

God for the personal "I" is He who requires righteous acts. God
 for the spiritual "I" is He who is inwardly present, empowering the
 new self in each moment to be what it ideally can be.

Personal man found himself "under the law"; he was bound by its
 requirements and by the consequences of his transgressions of it.
 Spiritual man found himself freed from the law; as self-transcending
 self, in each moment new, he was free from his past, and free to live
 from the power of the Spirit in the present.

¹⁷See Appendix: "A Question on 'Responsibility' in The Structure of Christian Existence", p. 82f.

¹⁸These "levels" and their independence and interdependence are described in John B. Cobb, Jr., "The Intrapsychic Structure of Christian Existence," Journal of the American Academy of Religion, XXXVI:4(December 1968), 327-344.

For prophetic man, "sin" is disobedience; it is a matter of choosing and acting against God. For christian man, "sin" is the discrepancy between being a self which acts only from love of God and from love of neighbor as oneself on the one hand, and what one finds himself actually to be on the other. Between these two there is a continual divide, a divide which spiritual man finds himself responsible for, but yet is unable to cross by his own efforts.

Because of this new understanding of sin, spiritual man finds himself radically dependent upon God's initiative. For him to be the self that is required necessitates assistance from God. Such assistance comes in the form of "christian love".¹⁹ Basic to this love is the sharing of God's perception of the world. In that perception, each person is only one among others. Further, God's love for an individual is a love for him as one among others. Men are expected to love as God loves. Thus, a spiritual "I" is to love his neighbor as himself, with no regard towards the consequences of such love for himself. This type of love is demanded at the level of the spiritual self, i.e., acts of love are not sufficient. Acts of love become the byproducts or results which flow naturally from the proper state of the "heart". It is that proper state of the "heart" which is required and for which the spiritual "I" is responsible.

Such a state of being comes into conflict with man's natural self-centeredness of feeling. Measured against the requirement of love of God and neighbor, man finds his natural self-centeredness

¹⁹Cf. Cobb, The Structure..., pp. 125-136.

corrupt. Further, his new awareness and objectification of this self-centeredness of feeling predispose him towards a new level of sin. The possibility opens to him of concentrating everything in his experience towards the feeding of this self-centeredness. Such sin can be called pride, the sin of rejecting God's vision of each being one among many, and concentrating on one's own specialness.

In this situation, the only way out is by love from the outside. A person caught in the sin of self-preoccupation cannot free himself from it. Any attempt to love another, just as that other is, in order to escape self-preoccupation simply expresses that state of sin. Thus, a christian finds himself capable of loving others, as they are viewed from God's perspective, only after he knows himself already loved in that way and thus saved from his own self-preoccupation. However, salvation and love are not to be viewed as either/or matters. Rather, christian love is the kind of love which is continuously directed to us by God. We are enjoined to love our neighbors in the same way. Any participation in christian love on our parts, however, is to be regarded as fragmentary. Christian love remains an ideal only more or less realized.

CHAPTER III

EXAMPLES OF PSYCHOTHERAPIES APPROXIMATING
SOCRATIC, PROPHETIC, AND CHRISTIAN EXISTENCE

The intention in this section is to present, for each of the structures of existence summarized above, an example of a psychotherapy which to some extent approximates that structure. This will be done primarily in terms of the implied doctrines of man in the psychotherapies, especially as regards the "ideal". Secondly, some attention will be given to the psychotherapeutic method employed. At the end of each such presentation, a comparison with the structure of existence involved will be attempted.

SOCRATIC---TRANSACTIONAL ANALYSIS

"Transactional Analysis", a type of individual and social psychotherapy developed by Eric Berne, has gained wide appeal in the last decade. It is a system which uses few esoteric words and a lot of common language. Its concentration is upon everyday type of behavior among people, e.g., the "games" played, the "pastimes" developed, etc. These factors probably go a long way towards explaining its appeal.

Berne's therapeutic system has two basic dimensions. The first is "structural analysis",¹ which consists of the identification and segregation of the three basic "ego states": the "Parent", the

¹Eric Berne, Transactional Analysis in Psychotherapy (New York: Grove Press, 1961), p. 22.

"adult", and the "Child". The goal in this dimension is to establish the predominance of reality-testing ego states, i.e., Adult ego states.

The second dimension or phase is "transactional analysis" proper,² which is the analysis of interactions among people. The goal of this phase is "social control", which basically means Adult regulation and control of the expression of the ego states.

Beyond these two basic dimensions are "game" analysis and "script" analysis. The entire system and procedure is generally called Transactional Analysis.

Berne presents Parent, Adult, and Child as phenomenological manifestations of the psychic organs, "exteropsyché", "neopsyché",³ and "archaeopsyché".³ While his language is at times confusing, the impression gained is that at some level of the psyche, there are entities which, at the least, are like the manifestations Parent, Adult, and Child. For example, he writes that "...Child, Adult, and Parent are not handy ideas, or interesting neologisms, but refer to phenomena based on actual realities."⁴ Further, in writing of the manner in which a therapist must regard them, he writes "The trichotomy must be taken quite literally. It is just as if each patient were three different people."⁵ His language about "self" also points to this conclusion. Generally, the "self" is identified as one or another of the ego states.⁶ Which one is identified as self depends

²Ibid., pp. 22,23.

³Ibid., p. 23.

⁴Ibid., p. 34. Cf. Ibid., pp. 239f.

⁵Ibid., p. 235.

⁶Ibid., pp. 39,40. Cf. Eric Berne, Principles of Group Treatment (New York: Oxford University Press, 1966), p. 220.

upon the amount of "free cathexis", i.e., psychic energy, available to it.⁷ Thus, while Berne may wish to stay away from inferential concepts such as Freud's ego, id, and superego, he does allow the similarity of Freud's categories and where extrapolation of his own phenomenological categories would lead.⁸ In general, he wishes to maintain that ego states are experiential and social realities, and attempts to keep discussion at that level.

The first task in structural analysis is to identify and segregate the ego states. This means to identify as Parental those experiences or states of being which resemble parental figures, as Adult those which appear to be reality appraising, and as Child those which appear to reproduce childhood experiences. Once such an identification is made, the three states can be separated where they have become confused, so that the person involved can better understand and control his experience.⁹

All three ego states have their legitimate place in the personality. The Child is the intuitive, the spontaneous, the fun-loving, etc. part. The Adult decides on and does the tasks necessary for survival. It deals with the external world in terms of possibilities and probabilities. It also has the job of regulating the activities

⁷Berne, Transactional Analysis..., p. 41.

⁸Berne, Principles..., p. 220. Berne, Transactional Analysis..., pp. 242-244.

⁹Predominantly, "structural analysis" is discussed in Berne, Transactional Analysis..., pp. 29-80. There is a short description in Eric Berne, Games People Play (New York: Grove Press, 1964), pp. 23-28.

of the Child and Parent. The Parent has the tasks of nurturing, especially in child-rearing, and of taking care of routine decisions by automatic responses.

In the well-functioning person all three ego states are allowed their rights, and some balance is achieved. In the disturbed personality, which Berne believes we all inevitably become very early in our lives, these ego states become unbalanced. For example, a person functioning as an "excluding" Adult may consistently deny any expression, validity, or even reality to the Child. Cathexis builds up in the Child, and suddenly the person finds himself acting in ways which he regards as "completely childish". Or, a person normally very intent upon rational, logical procedures in his work and life may find himself "preaching the Word" whenever the subject of religion is touched upon.¹⁰ Etc. To become aware of the ego states and their varied expressions, and to achieve predominantly Adult ego states, are the goals of structural analysis.

In transactional analysis proper,¹¹ which requires structural analysis first, the subject of analysis is interaction among people. Involved here are the various possible types of interaction among people, considering each as having three distinct ego states. Thus one person's Child may be responded to by another's Parent, Adult, or Child, and these responses will be very specific, depending upon the

¹⁰On "exclusion" cf. Berne, Transactional Analysis..., pp. 44-47.

¹¹Cf. Berne, Transactional Analysis..., pp. 81-135.

character of the second person's ego states. Adding that these ego states can switch from transaction to transaction, that different "levels" of transactions can occur simultaneously, and that transactions tend to form patterns, indicates the complexity that can evolve.

The goal in this phase is social control. This means that the Adult become able to regulate when his Child or Parent is to be activated, for how long, etc. Generally, what seems to be involved is the use of the Adult's reality-testing and probability-estimating function as directed towards the psychic economy of the ego states. Ideally, the Adult can regulate in ways which are syntonetic for the personality as a whole.

On the question of what all this leads to, Berne gives only a few hints. From these hints, however, we can piece together the following theory of a personality from life to death.¹² The individual is born in an "autonomous" state, which means that he is capable of "awareness", "spontaneity", and "intimacy". Awareness means the ability to perceive in one's own way, as contrasted to ways coerced upon one from the outside. Such awareness requires living in the present moment, open to what it has to offer. Spontaneity means free option, the free choice of selection from and expression of whatever feelings are available. Intimacy means the ability to be lovingly candid.

¹²The "theory" is basically from Berne, Games..., pp. 178-184.

From the time of birth on, children are taught to live, think, feel, and act in ways necessary for survival, but destructive of autonomy. The child has some freedom, however, in precisely how he adapts and learns. Once an adaptation is made, it is relatively fixed. An individual proceeds to live his entire life in terms of early childhood adaptations.

Since the adaptation resulted as a series of decisions, it is possible for it to be undone. For a few, the recovery of autonomy is possible, although even if successful, such recovery will have to be strenuously guarded. For most, the best possible is a regulation of ego states to obtain optimal satisfaction within the already formed adaptation.

COMPARISON WITH SOCRATIC EXISTENCE

There are radical differences between the structure of existence embodied in Socrates and the theory of personality offered by Eric Berne. The most glaring difference appears to be that between their perceptions of the "good". Socrates would likely perceive Berne as one of the Sophists, for whom man was the measure of the "good". Certainly, Berne does direct his attention this way; the "best" he imagines for most people is the maximization of satisfactions, given the necessary adaptations of childhood. Even the ideal of "autonomy" seems completely directed towards the self. This in itself would not make it unsocratic. But the emphasis in Berne's conception of autonomy appears to be on the natural, self-directed pleasure which would result from such a state. Insofar as this is the case, from

the standpoint of socratic existence, autonomy must be regarded as a sophistic ideal.

In spite of this and other differences, Transactional Analysis is remarkably socratic. Concepts used to describe the inner world of a person, for example, obviously have their origin in the external world. Parent, Adult, and Child are concepts of this order. These entities are conceived of as being formed in their very essence by external reality. To a great extent, they are treated as literally being products of the outer world. Further, the concept of cathexis used to explain their interactions reminds one of the theory of hydraulics as applied in physics. Thus, not only is Berne like Socrates in using forms observed in the outer world to describe the inner world of the soul or person, but he goes beyond him in this regard.

In socratic existence the true essence of one's soul is reason; the self is one's reason. From this standpoint everything else in the soul is other. In the theory of Transactional Analysis, one's self is perceived as that ego state which has the most free cathexis. Predominantly for most people, and ideally for all, however, the self¹³ would be perceived as the Adult.

The Adult bears striking resemblances to reason in socratic existence. First, the Adult is one of three. Parent, Adult, and Child are to be thought of as entities of the same order. Each has

¹³Apparently contrary to this, in the description of "autonomy", the ideal seems to be the "natural" Child. Cf. Berne, Games..., pp. 178-184, and Berne, Transactional Analysis..., pp. 110, 235.

its particular functions. Thus each is entitled to equal respect; no one of the three is to be thought of as superior. Similarly, in socratic existence, reason is thought of as one among many.

Second, all people are assumed to "have" a complete and well-structured Adult.¹¹ It is a form, or ego state, which is always there and available. Similarly in socratic existence, the ideal form of the soul or reason is assumed to always be there.

Third, one peculiar function of the Adult is the regulation of the intrapsychic world. The Adult is to decide when and how long the Parent or Child is to be activated, and it is the objective arbitrator between them. The Adult thus has the job of keeping harmony. While this may seem like a caricature of the socratic soul, reason there plays a similar role. Its function within the soul is to achieve the soul's proper excellence. To this end it attempts to order and dominate the other elements.

Fourth, if the Adult fails in its task of regulation, it simply experiences itself as being overwhelmed. If it is responsible for anything in such a moment, the extent of the responsibility is to retake its rightful position as regulator. Similarly in socratic existence, reason as self is responsible only for itself. If it is overwhelmed, that is simply a fact. Reason as self, however, continues to be responsible for itself.

¹¹ Berne, Games..., p. 26, and Berne, Transactional Analysis..., p. 235.

There are other similarities, but these should suffice to show the socratic character of Transactional Analysis. One last point-of-interest is an at least seeming similarity between Socrates and Berne. Socrates acted in ways, and he expected others to act in ways, which point to a transcendence over reason as well as over the other elements of the soul. Similarly Berne, although he might call it a matter of inadequate language, writes fairly consistently in ways which imply a similar transcendence. Thus, he writes as though a person "has" a Parent, Adult, and Child.¹⁵ The final impression gained is that a person is to regulate the Parent, the Child, and also the Adult.

PROPHETIC---REALITY THERAPY

William Glasser writes that towards the end of his psychiatric training, he found himself doubting much of what he had been taught.¹⁶ The results of his reflections and work with patients and colleagues over eight years led to the theory and treatment called "Reality Therapy". A brief exposition of this therapy will reveal its obvious divergence from, and opposition to, conventional psychiatry.

¹⁵Cf., e.g., Berne, Principles..., p. 220.

¹⁶William Glasser, Reality Therapy (New York: Harper & Row, 1965), "Author's Note". Most of the presentation here is from this work, particularly Part I: "Theory", pp. 1-60. William Glasser, The Identity Society (New York: Harper & Row, 1972), is somewhat a movement away from the earlier work. Hence, it is used little in the presentation.

Glasser maintains that all people always have two basic psychological needs. These are "the need to love and be loved and the need to feel that we are worthwhile to ourselves and to others."¹⁷ Insofar as these needs are fulfilled throughout life, a person will be psychologically sound.

The process through which these basic needs are met is "involve-¹⁸ment". Glasser believes that every person must have at least one other person who cares for him and for whom he cares. Preferably there will be many such persons, but one is the minimum essential for psychological health. Thus we are to regard the first basic psychological need as unitary; in at least one relationship, love must be reciprocal. Further, the person with whom one has such a reciprocal love must possess an essential characteristic, i.e., he must be in touch with reality, capable of fulfilling his own needs.

Glasser insists, however, that such involvement is not enough. While a person fulfilling his need to love and be loved will likely also be fulfilling his need to feel worthwhile, and vice versa, it is possible to do one and not the other. Thus, in addition to loving and being loved, a person must maintain a satisfactory standard of behavior. Failing this, he will not feel worthwhile to himself and others, and his involvement with others will likely be crippled as well.

¹⁷Glasser, Reality Therapy, p. 9.

¹⁸Ibid., pp. 7f., 21f.

This brings us to a key concept in Reality Therapy, the notion of "responsibility". It is defined as "the ability to fulfill one's needs, and to do so in a way that does not deprive others of the ability to fulfill their needs."¹⁹ Responsibility is not thought of as an innate quality; rather, it is a learned ability. Further, learning responsibility is a life-long process. At times it involves pain, and man is tempted to avoid pain. Also, the context of responsibility changes, i.e., "reality" is not the same from place to place and time to time.

It is obvious that responsibility involves standards. Any behavior which stops or hinders others from fulfilling their needs, even though it may fulfill one's own needs, is "wrong". Any behavior which does not stop or hinder others, and which does fulfill one's own needs, is "right". Morals, values, standards, etc. are integral considerations to the fulfillment of one's needs, specifically the need for self-worth.

Children ordinarily learn responsibility in a loving relationship with responsible parents, although it can be learned from others as well. It is best learned early in life, although it can be learned at any age. If it is not learned at an early age, the later learning will be more difficult, since habits of irresponsibility will need to be broken.

Essential to the learning of responsibility is the proper combination of love and discipline. Love and discipline cannot be separated

¹⁹Ibid., p. 13.

in the process; love without discipline ignores the need of the other to feel worthwhile, and discipline without love ignores his need for someone to care for him. Thus, the learning of responsibility is a matter of being loved and disciplined by responsible people.

Thus far attention has been focused on the basic psychological needs, and the conditions of their fulfillment. At this point we can ask what it is that goes wrong, why some people fulfill their needs better than others, etc.

Reality Therapy holds that there is one basic problem suffered by all people needing psychiatric treatment; the inability to fulfill the two essential needs. This one inadequacy may be expressed in a multitude of symptomatic ways, including such expressions as physical symptoms, anti-social behavior, extreme withdrawal, depression, etc. All behaviors such as these are to be viewed as attempts at solving this one basic inadequacy.

We may wonder why such attempts don't work. Reality Therapy's answer is: "In their unsuccessful effort to fulfill their needs, no matter what behavior they choose, all patients have a common characteristic: ²⁰they all deny the reality of the world around them."

Such denial can be partial or near total. Some examples would be: driving through a red light in traffic, behaving as if it doesn't exist; drinking excessively in order to forget that one has choices to make; becoming psychotic as a way of not having to deal with the

²⁰ Ibid., p.6.

outside world at all. In all cases, according to Reality Therapy, some or all of reality is denied.

The question of what is meant by "reality" naturally arises. Glasser is not completely clear on this point, but he seems to mean that reality is whatever environment in which a person may find himself. Such an environment would include anything and everything with which a person has any relation whatsoever. Laws of society, for example, are part of one's reality, whether or not one agrees with them. Material laws and things, people as they are, standards of conduct and values, probable future consequences of present behavior, etc.- all constitute part of reality.

The denial of reality leads to, or is coincident with, irresponsible behavior. Thus a person who does not feel loved may deny that he needs love at all. He may withdraw from people, hoping thereby to avoid the pain of not feeling loved. According to the definition of responsibility, such behavior is irresponsible; it works against the fulfillment of the person's own needs, and is likely also involved in denying others the fulfillment of their needs.

Similarly, a person may never have learned the value of any behavior standards. Such a person may insist that there is no such thing as right and wrong. As a result he will act in ways which do not bring him a sense of worth. Such denial of reality will result in pain of some sort. He may attempt to deny the pain, thereby further denying reality. Etc.

The job of the Reality Therapist is to interrupt the vicious cycles of reality denial and irresponsibility, i.e., to help patients

become more able to fulfill their needs. Glasser describes Reality Therapy as a specialized learning situation consisting of three separate but interwoven procedures. These procedures are sequential but cumulative.

The first is "involvement". Basic in involvement is that the patient come to know a person whom he cares about, and whom he knows genuinely cares about him. Thus, the emphasis in involvement is clearly centered upon the therapist; it is he who initiates it. He must be a responsible person himself, capable of becoming emotionally involved, to the extent of suffering with the patient. At the same time, he must be strong enough not to deny reality himself and, out of love for the patient, he must begin to lead him towards recognizing reality and towards evaluating his unrealistic behavior. The patient in this stage begins the process of fulfilling his basic needs, doing this by his involvement with a responsible person who cares for him, for whom he cares, and who treats him with respect.

The second stage, evolving out of and continuing in the context of the first, involves the therapist rejecting unrealistic and irresponsible behavior on the part of the patient. It is assumed that behavior is a matter of choice; the question is whether the patient is making the best choices. Thus, standards, values, etc., are discussed in relation to the patient's behavior. The therapist's role is not to judge the patient's behavior; it is rather to help him become able to judge it himself. This he does by helping him evaluate his behavior, which involves the rejection of all excuses. The

emphasis is on present behavior; the view is towards being responsible in the present and towards the future.

The third stage, again growing out of and operating within the previous stages, is that of planning responsible behavior. The therapist and patient together explore ways of being responsible in the context of reality. They plan the patient's behavior together, commitments are made, etc., all in the context of the therapeutic relationship. At this point, the patient begins to fulfill his own needs apart from the therapist and progressively needs him less.

COMPARISON WITH PROPHETIC EXISTENCE

The intention of this section is to show the approximation of Reality Therapy to personal or prophetic existence. Some of the comparisons will not be readily apparent from the summaries given, but at the least they should be clear as comparisons of implications.

For both personal existence and Reality Therapy, the "reality" in terms of which man must live is given. In prophetic existence man necessarily lives in relationship to Yahweh. He is constituted by that relationship. His choices are obedience or disobedience of Yahweh's will. For Reality Therapy too, man necessarily lives in terms of given conditions and situations. How a person relates is conceived in terms of responsibility, and what a person is, or becomes, depends upon how he relates to his given reality.

Behavior is extremely important in both systems. Both conceive behavior as a matter of choice and decision. Further, since reality for both is conceived in ethical categories, all behavior is judged

in terms of right and wrong, better and worse. Behavior has consequences. Right behavior leads to a right and good relationship with reality. Wrong behavior, in essence behavior which denies reality, leads to a sense of cutoffness from reality, and such a sense is felt as suffering or pain.

A particularly interesting correlation is that between the respective notions of responsibility as applied to past, present, and future. For both systems there is responsibility for the past. This responsibility, however, seems primarily directed to the present. That is, because of past decisions a person finds himself in his present situation, and that situation is taken as given. In the present, a person is responsible for any decision as to what he is now going to do. Thus he is enjoined in the present to realistically assess his present behavior, judging it on the basis of the norms of his reality, and decide what he is going to do in the future. Neither system of thought allows the excusing of the present or future on the basis of the past. Thus responsibility in both is basically in the present, for the present, and towards the future.

Some further similarities, and differences as well, can be highlighted by examining the process of becoming responsible in Reality Therapy. The first stage in that process is the involvement. Therapist and patient must come to care for each other, and the therapist must be a responsible person. At first glance, it might appear that prophetic existence lacks this element so necessary to Reality Therapy. Prophetic man does not talk about fulfilling his needs. A close inspection, however, reveals that the involvement sought by

a Reality Therapist is very analogous to Hebrew man's relationship with God. Prophetic man found himself not only in such an involvement, but constituted by it. Specifically, he knew himself as loving and being loved by God, and he knew that God's love for him included standards and disciplines.

Second, the Reality Therapist in the involvement, and by reason of love for his patient, rejects unrealistic behavior. Similarly, God in prophetic existence, out of love for His people, rejects unrealistic behavior on their part.

Third, in this entire context, the Reality Therapist attempts to teach the patient how better to fulfill his needs. Similarly, although not in terms of needs, God for prophetic man was constantly calling him to live by right standards. That living by such standards would result in better personal living was not questioned.

The similarities between Reality Therapy and prophetic existence are amazing. Yet, the above description hints at a radical difference. Modern man does not generally sense himself as being constituted by his involvement with God. For that very reason Reality Therapy needs to emphasize the necessity of involvement. Also, the Reality Therapist does not pretend that he, as person or as representative of society, is ultimate. That he would have to view as a denial of reality. Nevertheless, at the structural level, the similarities are striking.

CHRISTIAN---PSYCHOSYNTHESIS

²¹
 "Psychosynthesis" is a theory and method of psychotherapy developed by Roberto Assagioli. It is a theory of the "Self", the core of human being, based on phenomenological observations. It is a method in that it is a way of progressing towards Self-realization and synthesis around the Self.

OUTLINE OF PSYCHOSYNTHESIS

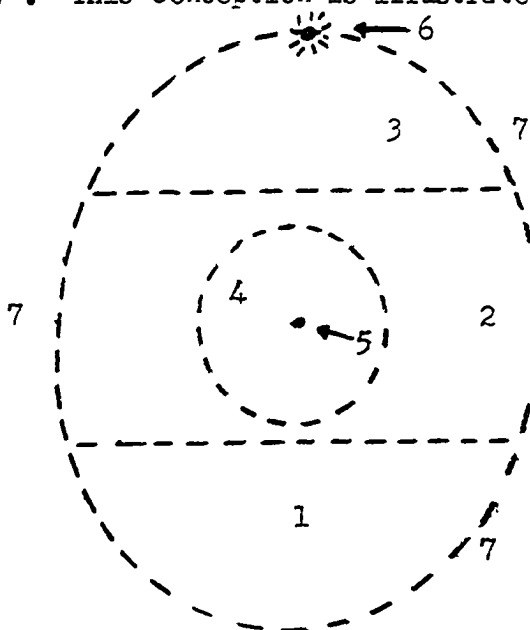
Some preliminary remarks need to be made before a rough outline of Psychosynthesis is given. First, Assagioli is very aware of the difference between the dynamic character of psychosynthetic experience and any theory about such experience. Second, language for him is quite secondary. Experience as such is primary, and similar or even the same experience can be thought about and verbally expressed in very different ways. Third, he intends the theory of Psychosynthesis to lead up to metaphysics and theology, but not to enter those areas. Fourth, the spirit of Psychosynthesis is shown in Assagioli's approach to the studies, results, and theories which have developed in psychological research. His approach is to glean facts, make interpretations from them which appear well-founded, ignore exaggerations, and attempt synthesis of the valid material. Thus, he is not

²¹Most of the presentation is based upon Roberto Assagioli, Psychosynthesis (New York: Viking Press, 1965). Roberto Assagioli, The Act of Will (New York: Viking Press, 1973), is used sparingly.

attempting to formulate a new theory against other theories; rather, he wishes to take account of whatever is valuable in all theories.

The result is what Psychosynthesis terms a "pluridimensional conception of the human personality". This conception is illustrated in the following diagram:²²

1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious
or Superconscious
4. The Field of Consciousness
5. The Conscious Self or "I"
6. The Higher Self
7. The Collective Unconscious



A brief description of each "area" is needed:

1. The Lower Unconscious contains psychological activities needed for body regulation, instincts, emotional complexes, dreams and imaginations, parapsychological processes, and various pathological complexes.
2. The Middle Unconscious is composed of elements and processes similar to those in waking consciousness.
3. The Higher Unconscious or Superconscious contains the higher psychic functions and contents, such as altruistic love, ethical imperatives, urges to humanitarian action, states of illumination, etc.

²²The diagram and the basis for the description following it are found in Assagioli, Psychosynthesis, pp. 16-20.

4. The Field of Consciousness refers to that of which we find ourselves aware: sensations, thoughts, feelings, intuitions, etc.
5. The Conscious Self or "I" is that point of pure self-awareness in consciousness from which everything else in consciousness is "content".
6. The Higher Self is the true core of the human personality. The conscious self or "I" is in reality a manifestation of the Higher Self; it is not independently existent. The Self generally is not directly revealed in consciousness.
7. The Collective Unconscious refers to the general psychic environment within which an individual person lives. This concept denies complete psychic isolation.

As pointed out in the beginning of this section, what is lacking in this conception is the dynamism. Assagioli repeatedly asserts that we are not to understand the human personality in static terms. Thus, the language used in describing the various "areas" should not be that of "entities" with external relations. Rather, the language referring to a personality should convey the notion of an entity with no final internal or external boundaries, all boundaries permeable, all relations "internal", etc.

Stages and Goals of Psychosynthesis

Psychosynthesis recognizes multitudinous ways and means by which man is enslaved, i.e., kept from being what he can be. These can generally be viewed as being false identifications. For example, a person may believe that he is his conscious flow of experience.

Or, he may identify himself with one type of element within that experience. He may view himself as an instrument of a particular value. He may think of himself as his body. Etc.

The purpose of Psychosynthesis is to free him from such identifications if they are enslaving, and to help him move towards more adequate identifications, i.e., identifications leading to a greater harmony and synthesis of all that he is. In this process leading to Self-realization and Psychosynthesis from the standpoint of the Self, there are various stages with their respective steps and goals. These stages are not entirely sequential steps; they are also to be thought of as parallel procedures. The focal point is always the patient as he is.

23

Stage I: General Assessment. The first stage on the way to intrapsychic spiritual Psychosynthesis is a thorough knowledge of one's personality. This includes a knowledge of conscious elements, but is not limited to this. Rather, an exploration of one's entire unconscious, lower, middle, and super, is also indicated.

The process begins with a deliberate introspection, a deliberate assessment, valuation, understanding, and control of the elements of consciousness. The result and goal is the strengthening of the conscious personality through an objectification of the elements from the standpoint of the "I". The "I" becomes more aware of itself, and is strengthened in this process of disentanglement. Included

²³Cf. Ibid., pp. 68-100.

among the elements objectified are: personality traits; complexes; polarities; conflicts; sub-personalities; and archaic traits. The techniques used at this point are disidentification procedures.

The next step is to explore the unconscious. The general principle in this exploration is to understand and control those aspects of the unconscious which readily become available through projective or similar techniques, and those aspects which are clearly disturbing the conscious personality. The contents involved will be primarily from the lower and middle unconscious, although superconscious material may be available as well. Thus the contents can range from the obsessive images and complexes of the lower unconscious to the gently pulling images of the superconscious.

24

Stage II: Personal Psychosynthesis. The second stage is that of "personal psychosynthesis". The first step involved is basically a disidentification from everything which is not the "I", a process already begun in Stage I. Coupled with the disidentification procedures are self-identification exercises, together leading to the experience of the self. This experience Assagioli describes as the "inner experience of pure self-awareness, independent of any content or function of the ego in the sense of personality."²⁵

Thus, in this step there is the realization of difference between self and all identifications such as those with the body, the

²⁴Cf. Ibid., pp. 100-191.

²⁵Ibid., p. 112.

emotions, the intellect, particular roles, etc. The self or "I", in contradistinction to all of these, is experienced as "simple, unchanging, constant, and self-conscious", and as having "dynamic power".²⁶

The second step in personal psychosynthesis proceeds only after the self has been experienced in its essence. After that experience everything which was disidentified can be synthesized. This means the formation of a new unity in which all aspects of the personality are integrated and harmonized around the self. The self in this new unity can remain aware of itself as being over and above any part or parts of the new unity.

The way in which this synthesis is accomplished is through a training of the will, that function of the personality in closest relation to the self. The integration and harmonization of all aspects of the personality are accomplished by the self through or by this function. Assagioli puts great emphasis on the will, analyzing many stages in the act of willing, and listing many procedures in its training.²⁷ The synthesis of the various aspects of the personality proceeds along with and by the training of the will.

²⁸
Stage III: Self-Realization. Beyond the realization of the personal "I" and the psychosynthesis around this center, there is

²⁶Ibid., pp. 117-119.

²⁷Assagioli, The Act of Will, is almost entirely devoted to this subject.

²⁸Cf. Assagioli, Psychosynthesis, pp. 24, 25, and 35-59.

also the realization of one's true Self. In Assagioli's own words:

Self-realization.....means the momentary or more or less temporary identification or blending of the I-consciousness with the spiritual Self, in which the former, which is the reflection of the latter, becomes reunited, blended with the spiritual Self. In these cases there is a forgetfulness of all contents of consciousness, of all which forms the personality both on normal levels and those of the synthesized personality which include superconscious or spiritual levels of life and experience; there is only the pure intense experience of the Self.²⁹

30

In his recent work, The Act of Will,³⁰ Assagioli describes the process towards Self-realization in three steps. First, there is the "activation and expression of the potentialities residing in the superconscious."³¹ Crises, moments of ecstasy, senses of re-creation, etc., may be parts of this step or phase. The potentialities activated are positively experienced by the personal "I" as "calls" or "pulls". Negatively, they are experienced as the sense of meaninglessness. Examples of such "pulls" would be the possibilities of altruistic love, mystical love(urge for "union with God"), selfless humanitarian action, and the contemplation or creation of beauty.

The second step in Self-realization is the "direct awareness of the Self, which culminates in the unification of the consciousness of the personal self, or "I", with that of the Transpersonal Self."³²

²⁹Ibid., p. 202.

³⁰Assagioli, The Act of Will. The description of this stage is much clearer in this book than in Assagioli, Psychosynthesis.

³¹Assagioli, The Act of Will, p. 121.

³²Ibid., pp. 121,122. "Transpersonal Self" is apparently the same as "Higher Self" and "Self".

The third step is the "communion of the Transpersonal Self with the Universal Self."³³ This is a state in which an individual has varying degrees of the realization of his participation in "Universal Self or Being".

³⁴
Stage IV: Spiritual Psychosynthesis. This stage involves the construction of a new personality around the Self. This may occur through the use of various "ideal models". The goal of spiritual Psychosynthesis, says Assagioli, "has the very practical purpose of increased creativity, of increased ability to give of oneself to some chosen field."³⁵ Procedurally, the process of this Psychosynthesis appears to be similar to that of personal psychosynthesis. The difference is that the process is now from the standpoint of the Self, and the techniques employed are more suitable to that Self.

COMPARISON WITH CHRISTIAN EXISTENCE

The concept of personality evident in Assagioli's "pluridimensional conception" and the first two stages of Psychosynthesis is remarkably analogous to the structure of spiritual existence as described by Cobb. A self or "I" is conceived of as ideally transcendent over all other elements of the personality. This self is in close communion with its "will", by which and through which all

³³Ibid., p. 126.

³⁴Cf. Assagioli, Psychosynthesis, pp. 192-224.

³⁵Ibid., p. 207.

other elements of the personality are harmonized and integrated, i.e., synthesized. The will, however, remains a function of the self. Comparison with the basic structure of spiritual existence will readily reveal the close correlation.

There are a number of other similarities, and also some apparent differences. One area in which this is clear is the conception of the self as such. When Assagioli writes directly about the "I" as such, he conceives it as static and unchanging. Further, the Self, of which he believes the "I" is a manifestation, is conceived of as more permanent yet: "This Self is above, and unaffected by, the flow of the mind-stream or by bodily conditions."³⁶ Further, he does not write of the self, or Self, in terms of its responsibility for itself.

Yet, as Assagioli describes Psychosynthesis, especially as he writes of that dynamic function of the self, the will, the dynamism of the self, or Self, is its key feature. The basic purpose of Psychosynthesis is to help release the "energies of the Self".³⁷ Also, the self or "I" is a "center of awareness and power".³⁸ Thus, there appear to be two divergent descriptions of the self and/or Self.

Concerning responsibility, if the self or Self is thought of as being unchanging, then of course there can be no responsibility for

³⁶Ibid., p. 19.

³⁷Ibid., p. 65.

³⁸Ibid., p. 119.

changing. This may explain why Assagioli seldom mentions responsibility. However, he does think of the "Will" of the Self as working with and from the "higher" aspirations, including higher ethical principles, higher love, etc.³⁹ Thus, perhaps he has located responsibility in the will and/or Will.

One way of attempting a mitigation of the differing views of self in Cobb and Assagioli would be to point to the sense of identity of the self-transcending self in spiritual existence as described by Cobb. Possibly the Self perceived in Psychosynthesis could be viewed as a perception of the identity of the self-transcending self. Finally, however, such a mitigation would be improper, since the spiritual self described by Cobb is transcendent of that identity too. Its very nature is its power of transcending itself. Further, there is no point in such speculation since Assagioli clearly and directly describes the self and/or Self as unchanging.

Another area of comparison revealing striking similarities, and at least apparent differences, is the subject of the "indwelling of spirit" in spiritual existence, and the communion of the self or "I" with the Self, described by Assagioli. For Cobb, the spiritual self senses an inward presence of Spirit or God, without sensing any loss of its own identity. For Assagioli, the personal "I" has a derivative or secondary reality; perhaps better said, it finds its⁴⁰ "true" reality in union with the Self. But, such union is not the

³⁹Cf. Ibid., pp. 231,232.

⁴⁰Cf. Ibid., p. 272.

obliteration of the personal "I". Assagioli writes of the union in terms of "polarities"; both the personal "I" and the Self remain as poles of their union. Thus, although one senses a similar conceptuality, the language of "manifestation", "polarity", etc., leaves ontological questions.

There is also a similarity and dissimilarity in the area of good and evil. For Cobb, spiritual existence opens up new depths of good and evil. Spiritual existence fulfilled in christian love is the new depth of good; spiritual existence focused on the self in its self-centeredness is the new depth of evil. Assagioli recognizes this too on the level of the personal "I". On this level "the well-rounded, integrated, self-actualizing personality can be quite selfish or at least self-centered."⁴¹ At the level of the Self, however, he writes⁴² as though the "higher" values are integral to that Self.

In concluding this section, it should be emphasized that spiritual existence as described by Cobb, and personally psychosynthesized existence as described by Assagioli, can be understood as "structurally" almost identical. The problem is the character of the self or "I" in Psychosynthesis, a character which Assagioli describes in contradictory ways. If we understand that "I" in its dynamism there is little to distinguish it from the spiritual self in Cobb's description. If we understand it as a static, unchanging, constant entity, then the selves are very different.

⁴¹Assagioli, The Act of Will, p. 119.

⁴²Cf. Assagioli, Psychosynthesis, pp. 192f.

CHAPTER IV

TOWARDS THE USE OF THE TYPOLOGY BY THE PASTORAL COUNSELOR

In the previous chapter, psychotherapies were exhibited which ideologically and methodologically closely conform to one of the three structures of existence outlined in Chapter II. The intention was not to imply that all psychotherapies and psychologies can be so categorized. They cannot. There exist psychologies and psychotherapies which conform more readily to the other structures of existence described in The Structure of Christian Existence.¹

Systems which regard man as fully explainable and treatable in terms of externally observable and measurable characteristics would likely conform to "Homeric" existence. Systems concentrating on the "now" of experience to the extent of excluding any relevance of past and future, and in that "now" attempting disidentification from all elements within experience, would likely conform to "Buddhist" existence.² Further, some systems might conform well with pre-axial structures of existence, and there may well be structures of existence not treated in Cobb's book. Also, some psychotherapies may reveal a mixture of elements from various structures of existence.

Thus it is obvious that the typology of the three structures of existence discussed in this paper is not inclusive. Yet, most of

¹John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967).

²Ibid., pp. 60-72.

the material on counseling and psychology coming to the attention of the christian pastor and pastoral counselor will be amenable to analysis in terms of the three structures. This is not a contention of this paper, although it is a working hypothesis.

In this chapter a definition of christian pastoral counseling will be formulated. A number of guidelines for the pastoral counselor will be inferred, both towards an understanding of himself as pastoral counselor, and towards his approach to, and use of, various types of psychotherapy. It should be understood that this discussion proceeds from an adoption of the typology presented in Chapter II.

One major guideline can be given without reference to the definition of christian pastoral counseling. This guideline results from the consideration and acceptance of two assertions. The first is that people can be and are fundamentally different at the level indicated by the category "structure of existence". The second is that counseling occurs at that level. What is implied by the second assertion is that counseling is "inevitably perspectival", and that the perspectives employed operate from or are based upon theories of human existence which are at the same level of consideration as "structures of existence".

It can be inferred from these two assertions that there is a particular view of man embedded in or giving rise to any particular psychotherapy, regardless of what methodological claims are made. The radical differences between systems supposedly using similar methodology can be illustrated by even a superficial comparison of

Transactional Analysis and Psychosynthesis. Both claim to be "empirical" and "phenomenological".³ The theories, however, are obviously very different.

Further, if counseling is based upon assumptions which are at the structural level, those assumptions will inevitably enter into the counseling, both through goals and methods. If this is true, then it is important that the counselor, christian or otherwise, understand those assumptions explicitly. Not to do so results in the confused kind of situation described in Chapter I.

Thus the first guideline for the pastoral counselor in his approach to psychotherapy can be stated: "Understand as explicitly and objectively as possible the psychotherapy's view of man."

DEFINITION OF CHRISTIAN PASTORAL COUNSELING

At this point we need to confront directly the question of what christian pastoral counseling is, given the understanding of christian existence in the adopted typology. A suggested definition is: Christian pastoral counseling is any interaction among two or more people focused on one person with the specific intention of aiding that person towards the structure of christian existence.

³Roberto Assagioli, The Act of Will (New York: Viking Press, 1973), p. vi. Roberto Assagioli, Psychosynthesis (New York: Viking Press, 1965), p. 5. Eric Berne, Games People Play (New York: Grove Press, 1964), pp. 23-28. Eric Berne, Transactional Analysis in Psychotherapy (New York: Grove Press, 1961), pp. 23, 24.

Obviously the definition is quite broad. Its main features are goal, intention, focus, and method. The goal of pastoral counseling, for the purposes of this paper, is the structure of christian existence as delimited in Cobb's description. What is excluded are any overall structural goals which stand in opposition to the christ-
⁴structure, and any sub-structural goals or emphases which prevent or impede movement towards christian existence.

Christian pastoral counseling is specifically intentional. Primarily this means that it is positively directed, i.e., intends a goal. Further, this is intended to mean that pastoral counseling is not to be equated with the removal of that which inhibits movement towards the goal. Such removal, while part and parcel of pastoral counseling, is not in and of itself pastoral counseling.

That the focus be on one person may seem to be overly narrowing and confining. The only intention of this qualification, however, is to point to the permeable boundaries between the various disciplines within Christianity, all of which may intend the same goal. The "focusing" indicates a specialization of attention. In christian pastoral counseling, attention is directed towards the intrapsychic world of a particular human being. Thus, for example, preaching and counseling are different, although the only difference at times may be the individual focus in counseling. In special cases, preaching

⁴As, e.g., counseling towards "Buddhist Existence", Cobb, The Structure..., pp. 60-72.

and counseling can be identical. The same can be said of the relationship between pastoral counseling and other christian activities.

That pastoral counseling is an interaction results from contextual considerations. It intends to differentiate pastoral counseling from intrapsychic processes and decisions. Intrapsychic events may be intended and heavily influenced by pastoral counseling, but they are not the counseling itself.

THE IMPORTANCE OF THE GOAL

One feature of the definition is that it does not restrict pastoral counseling to a christian minister or even to a christian. Beyond this, it does not even require that the counselor have entered the structure of spiritual existence. The reason for leaving out such restrictions is the conviction that there is nothing impossible about a human being in one structure of existence counseling another human being toward a different structure. There is nothing to prevent a counselor at the spiritual level from counseling towards personal existence. Similarly, a counselor at the personal level can counsel towards christian existence. Etc.

Considerations such as these point to the extreme importance of goal and direction in pastoral counseling. The goal is the criterion for determining the christian character of counseling. Methodology is judged entirely in terms of direction with respect to the goal. Whether a method aids or impedes movement towards the structure of christian existence is the only criterion for its use.

The central importance of goals may be clearer when viewed in terms of intrapsychic changes within patients. Thus, e.g., for the three psychotherapeutic systems presented in the previous chapter, it is clear that real intrapsychic changes occur in real people partially as a result of psychotherapeutic goals. If the practitioners of the psychotherapies didn't believe such, we can assume they would discontinue their efforts.

Further, the goals of a psychotherapeutic system need to be central to that system as system. Sub-goals, techniques, methods, etc. are all built around central goals. The central goal or goals determines methodology, even though results from applied methodology may influence the goal(s). It is primarily for this reason that attaching a "divine dimension" to a secular counseling theory does not work.

Thus it is argued here that the goal(s) of any psychotherapeutic system is what distinguishes it. Methodology is subservient to the goal and is to be judged in terms of effectiveness in moving towards the goal.

THE UNIQUENESS OF CHRISTIAN PASTORAL COUNSELING

The uniqueness of pastoral counseling, and hence the distinctive functional identity of a pastoral counselor, also derives primarily from the goal of pastoral counseling. That his activities as counselor specifically intend and promote movement towards christian existence is what distinguishes them from non-christian counseling activities.

At first glance, this way of considering the pastoral counselor's uniqueness may appear analogous to the "invocation of the 'divine dimension'". It could be argued that adding this particular intention to secular counseling alters that counseling little, if at all. Such a contention would be entirely appropriate if the pastoral counselor "adds" the goal of christian existence onto some psychotherapy. Thus the task at this point is to indicate more clearly how the specifically-intended movement towards the structure of christian existence distinguishes pastoral counseling. This will be attempted directly at this point and indirectly through the rest of this and the following chapter.

All that is needed to indicate the importance to pastoral counseling of specifically intended christian existence is the acceptance of the two assertions discussed in the first part of this chapter, plus the assertion that goals intended are often realized. Certainly most psychotherapy accepts this last assertion. Most psychotherapists point to their own successes, and generally they are pointing to real changes in real people as examples of accomplished goals. These goals may or may not be understood by the patients; yet the central importance of goals within psychotherapy is seldom questioned. The psychotherapist's identity as therapist hinges on the nature of those goals and his ability to aid people towards them.

For the christian pastoral counselor the situation is analogous. His identity as counselor hinges on the envisioned goal, the structure of christian existence, and his ability to aid people towards

that existence. That his functional identity hinges here results from the central importance of overall goals for any counseling theory and practice.

SOME GUIDELINES TOWARDS CATEGORIZING PSYCHOTHERAPIES

In this section a number of guidelines towards the analysis and categorization of various psychotherapeutic systems by the pastoral counselor will be outlined. Major areas requiring attention determine the format. Primarily what is involved here are considerations concerning doctrines of man.

The Ideal

It can be stated with little doubt that every psychotherapy will reveal something in the way of a doctrine of man. The very word "psychotherapy" implies already the distinction healthy/unhealthy as pertaining to the psyche. Thus, it is generally possible to abstract from a psychotherapy its concept(s) of the "ideal". There are a number of ways to approach a theory in order to abstract this ideal.

Location of Identity. The question here is what a human being essentially is. In terms of the typology adopted in this paper, socratic man's identity is reason; the socratic self is reason. For personal man, the self is what is responsible for the behavior of the total human being, given its environment or "reality". For spiritual man, the self is that which moment by moment transcends

not only all other elements of the soul, but also its own immediate "past self".

The question of ideal identity, of what a human being ideally can be, is the major question to be addressed by any psychotherapeutic system. That ideal is likely the goal towards which the therapy works. Insofar as the therapy is successful, the counselee moves towards realizing that ideal.

Freedom. This is a question of capability: What is the self able to do? For socratic man the self is able to become progressively more reasonable and to apply such ability to all of experience. Inherent in such ability is some power. Personal man's freedom lies predominantly in his ability to relate for better or worse to his environment. Spiritual man's freedom is his power of choosing what he is going to be. This does not mean that the spiritual self can simply choose to have a different body, or totally different emotions, etc. The spiritual self, like the selves constituted as reason or will, is heavily dependent upon whatever occurs at the various psychic levels. But the spiritual self, like the other selves, is also somewhat independent of what occurs at other levels of the soul. Further, the spiritual self is independent of reason, thereby transcending socratic existence, and also of will, thereby transcending personal existence. The spiritual self is intimately related to, but not bound by, reason and will. Rather, within its limits, it is free to choose what it itself is going to be.

The question of freedom addressed to psychotherapies will result in answers ranging from complete determinism to nearly total spontaneous self-determination. Most psychotherapies of interest to the pastoral counselor, however, will conceive of freedom in terms of reasonableness, choice of behavior, choice of being, or some combination of these.

Responsibility. "Responsibility" in The Structure of Christian Existence is a term applying chiefly to personal and spiritual existence. For psychotherapies of the socratic type we should expect little explicit emphasis on responsibility. We may expect, however, the implicit assumption of responsibility for behavior which may go quite beyond what is required by the theory.

Psychotherapies which concentrate heavily on behavior in an ethical context are likely to be quite similar to personal existence. Generally, behavior in this type of psychotherapy is primary; intrapsychic events or states are secondary. For such a psychotherapy to be closely conformable to personal existence, however, the ethical background is required.

Psychotherapies which are directly concerned with "growth", "actualization", etc. are likely to resemble the structure of spiritual existence. They may or may not be concerned with responsibility, particularly at or for the spiritual level.

Psychopathology

"Sickness" for socratic existence at the level of the self means weakness or lack of the development of reason. Such sickness can

occur in many ways. It can be the result of a low level of intelligence. Or, reason may mistakenly confuse itself with something alien. Or, the elements which reason is to order and harmonize may be too powerful for it. Etc.

For personal existence, pathology at the level of the self is "sin", where sin means disobedience or irresponsibility. Sin is primarily a matter of behavior; it is only secondarily, if at all, a matter of condition.

For spiritual existence at the level of the self, pathology is again called "sin". But at the spiritual level sin is the discrepancy between being a self which naturally acts out of love of God, and love of neighbor as oneself, and being a self which tends to concentrate on itself as though it were special, not one among many in God's love.

Psychotherapies which tend to view man's intrapsychic difficulties as primarily a matter of understanding or knowledge are likely socratic. If wrong decisions and wrong social behavior are primary, the theory is likely personal. If false identifications are primary, it is likely spiritual.

Salvation

The cure for socratic sickness is in essence the cultivation and practice of reason. Psychotherapy which assumes that "insight" in and of itself cures is of this type.

Acceptance in spite of having sinned, realization of the wrongness of one's acts, and decision and commitment to do right, "saves"

personal man. Psychotherapies which concentrate heavily on an accepting relationship, coupled with a strong interest in confession and decision-making, are likely to correlate closely to the personal structure of existence.

For spiritual man, christian love is what saves. Acceptance and love of a self as he is, with no stipulations or self-seeking on the part of the lover, is what can save the self from self-preoccupation. Further, it is only by loving in such a manner that a spiritual self grows towards christian existence. Salvation for the spiritual man is always partial but progressive. It is partial since self-preoccupation is never totally escaped, and since christian love remains an ideal never fully realized. It is progressive as the one saved grows in knowing himself saved, and in becoming able to love others in the way of christian love. Psychotherapies which concentrate on the christian type of acceptance or love, coupled with openness and confidence in the "natural" emerging of a self which loves others as himself, will correlate to christian existence.

SOME GUIDELINES AS TO THE USE OF PSYCHOTHERAPEUTIC SYSTEMS BY THE CHRISTIAN PASTORAL COUNSELOR

The suggested guidelines in this section are directed towards counseling at the spiritual level. Questions relating to counseling people who are genuinely at one of the other levels are not treated. The question of conversion from one structure of existence to another is left aside. Counseling people who predominantly exist at the level of spirit, who may have identified themselves with

either reason or will, is considered. Counseling people who predominantly exist as will or reason is excluded.

The overall principle judging the use of any method or goal within christian counseling is that it aid movement towards spiritual existence fulfilled in christian love. Some specific sub-principles are:

1. Health at one level of spiritual existence can be, and ideally is, enhancing to health at the other levels.
2. Identification of the self at any level other than the spiritual inhibits the realization of christian existence.
3. Self-preoccupation, sin at the spiritual level, is overcome only by christian love. The christian counselor must be able to love in this way and/or help to make God's love accepted.
4. Christian existence is a matter of degree. Spiritual persons are only more or less able to love as required in christian existence.
5. The spiritual self is fully free in its choice as to what it becomes.
6. The spiritual self is fully responsible for being what it is.⁵
7. God is present to the christian, empowering him to become what he can be.

⁵However, see Appendix: "A Question on 'Responsibility' in The Structure of Christian Existence", p. 82f.

CHAPTER V

EXAMPLES OF APPLICATION OF THE GUIDELINES

The comparison sections of Chapter III basically show the application of the typology towards categorization of a psychotherapy. The three examples given there were chosen to illustrate how closely a contemporary psychotherapy can approximate each one of the types. Other psychotherapies will likely fit less closely.

This chapter will indicate what and how elements or parts from the three psychotherapies presented can be used in pastoral counseling. Judgments will be made concerning usage or rejection primarily on the basis of the overall goal of christian existence, using the sub-principles when possible.

TRANSACTIONAL ANALYSIS

The first judgment concerning Transactional Analysis is that it cannot be adopted by the pastoral counselor in its entirety. Such an adoption would impede movement towards christian existence. The judgment is that while Transactional Analysis may encourage health at the emotional and rational levels, it does so in ways which impede health at the levels of will and spirit.

A major consideration in this judgment is the difficulty in understanding how someone who thinks of himself in terms of Parent, Adult, and Child, and who acts according to such thought, could achieve much sense of identity. That none of the three "entities" are thought of as finally being the self, that each is of equal

status, that each can be experienced as being "real Self", etc. would seem to promote identity confusion and diffusion. Insofar as thoughts about what one is affects and/or changes what one becomes, Transactional Analysis must be judged to be a diffusing instrument. It works against that sense of identity which is of great importance at the levels of will and spirit.

Another consideration concerns responsibility. The spiritual self is responsible at the spiritual level for what it is and at the level of will for what it does. Transactional Analysis generally ignores responsibility, although it is recognized as being a characteristic of the Adult. In general, however, there is real difficulty in understanding how or why the Adult should be responsible to anyone or anything but itself, except perhaps as an indirect way¹ of maximizing "strokes" for itself. Thus, since there is a strong emphasis in spiritual existence on responsibility, to the extent that Transactional Analysis discourages such responsibility it inhibits movement to christian existence.

As already implied, Transactional Analysis appears to be a theory of the "calculus of strokes". The general purpose of structural and transactional analysis seems to be harmony among ego states in order that optimal pleasure-type satisfactions may be obtained. At the spiritual level, such concern is called self-preoccupation. To the

¹Cf. Eric Berne, Games People Play (New York: Grove Press, 1964), pp. 13-20. Berne appears to be outlining a kind of "pleasure calculus" in this section.

extent that Transactional Analysis encourages self-centeredness, it encourages spiritual sickness.

Criticism such as this may appear overly harsh. To imagine a human being, however, who lives fully within the terms of Transactional Analysis is to imagine a strange creature, at least from the perspective of prophetic or christian existence. Likely it is fortunate that many people leave Transactional Analysis feeling better but wondering if there isn't something more.² Perhaps this indicates they know that they are something more, i.e., have an identity not captured by Parent, Adult, and/or Child.

We can still ask about partial use of Transactional Analysis. It has, after all, been used quite successfully with sizable numbers of people. The problem with partial use is that Transactional Analysis is a very well-integrated system; it's not readily amenable to the extraction of techniques or sub-theories.

Possible Transactional Analysis could be used by the pastoral counselor as a way of helping to control and regulate sub-rational elements of the personality. If the Adult of the person counseled were regarded as his will with the Parent and Child regarded as emotional complexes, all intimately related to each other and to the spiritual self, then it could possibly be useful. There seems little point, however, in using double terminology, and also some real danger of hypostatizing the "phenomenological entities" Parent, Adult, and Child.

²Cf. Eric Berne, Principles of Group Treatment (New York: Oxford University Press, 1966), pp. 281f.

REALITY THERAPY

Reality Therapy too cannot be adopted in its entirety. That it cannot be so adopted, however, is a judgment based on its claim for inclusiveness.³ From the perspective of christian existence there are difficulties for the spiritual person which are not simply analyzable in terms of failure to meet the two "basic needs". Put another way, people exist who generally have fulfilled these needs, but who still do experience real psychological problems. Further, while there is reason to avoid excessive concentration on the past, there is little reason to regard counseling on the level of insight to be relevant only as it pertains to present and future overt behavior. There may be emotional complexes, ambivalences, etc. stemming from the past and affecting the present and future, which through understanding and integration could lead to better health at the emotional and rational levels of the person. Such could be regarded as present responsible behavior, although it would be intrapsychic "behavior". In other words, the judgment is that intrapsychic change does not necessarily have to follow behavior change.

The criticism of Reality Therapy from the standpoint of christian counseling is thus twofold. First, there are psychological needs and problems beyond those suggested by Reality Therapy. Second, there is reason to believe that reality-oriented behavior therapy

³William Glasser, Reality Therapy (New York: Harper & Row, 1965), pp. 3,8-9.

could well be supplemented with counseling directly concerned with present intrapsychic changes.

With such qualifications as these, however, Reality Therapy can be used within christian counseling. Comparison with the brief list of specific sub-principles for christian counseling above can show this:

1. There is nothing in this principle which negates the use of Reality Therapy by the christian counselor. Reality Therapy basically works towards health at the level of the will, and does so in ways which enhance health at the other levels. Bodily symptoms can disappear, emotional difficulties can abate, rational health is enhanced, all through therapy which concentrates on present and future behavior. Further, insofar as the client conceives of himself as "having a will", spiritual existence is promoted.

2. It is primarily because of this principle that Reality Therapy is judged to be a prophetic or personal type of counseling. It is personal because of its heavy emphasis upon the given external reality, and because of its assumption that intrapsychic health is a byproduct of responsible behavior. Thus, insofar as Reality Therapy insists on identification of the self at this level, it is to be rejected for christian counseling. However, there is nothing in Reality Therapy which necessitates such identification. There is even much which points to identification of the self at the spiritual level.

3. Reality Therapy reveals its kinship to christian counseling on the questions of sin and salvation. Much of Glasser's description

of the denial of reality, especially in his latest book,⁴ sounds like a description of spiritual sin, i.e., preoccupation with oneself. Thus he writes of the "misery" and "companionship" of "self-involvement".⁵ Further, Reality Therapy asserts that genuine involvement with another person who can genuinely love and respect a person as he is, is necessary to the overcoming of such a condition. The ability to become involved in this way is essential to the Reality Therapist. Thus Reality Therapy basically describes psychiatric difficulties which the christian counselor views as spiritual sin, and prescribes a solution which is analogous to christian love.

4,5, and 6. These principles readily correlate to principles of Reality Therapy. Responsible living for Reality Therapy, as for christian existence, is a matter of degree. The person in Reality Therapy is like the spiritual self in being responsible for what he is and becomes. The locuses of responsibility, however, are quite different. For Reality Therapy the locus of responsibility is behavior. For christian existence, the locus of responsibility is "being" from which behavior follows.

7. This principle, extremely important in christian counseling, is ignored by Reality Therapy. However, it is not denied in principle, and there is nothing in Reality Therapy which prohibits regarding God as part of "reality".

⁴William Glasser, The Identity Society (New York: Harper & Row, 1972).

⁵Ibid., p. 113.

PSYCHOSYNTHESIS

The use of Psychosynthesis in christian counseling might be assumed to be simple adoption, since it was categorized as basically christian. Such, however, should not be done. The reason it was categorized as christian is that it contains, or can be viewed as containing, a structural understanding of man which is like the structure of spiritual existence. That such a structure is present in Psychosynthesis does not imply that all of it can be adopted, or that simple practice of it is christian counseling. Both of these assertions could be true of Psychosynthesis or some other psychotherapy categorized as christian, but they do not automatically follow.

First, in the case of Psychosynthesis, not all of it should be adopted. It was noted in the discussion that there appear to be two divergent conceptions of the "self" or "Self", one pointing to a dynamistic, the other to a static and unchanging, reality. Conceptually, the christian counselor must reject the notion of the self as static and unchanging. The spiritual self as described by Cobb is in its very nature self-transcendent; hence, not static. The question thus becomes how dependent Psychosynthesis is on its conception of static selfhood.

Further, there is the question of the "Higher Self", of its "Will", and of its relationship to the "Universal Self". Is it possible to understand these conceptions as compatible with the structure of christian existence?

Concerning the second assertion, simple practice of Psychosynthesis would be close to christian counseling, but such practice would be confusing. The character of the self as understood, hence the conscious sense of identity, can be clarified by using the conceptuality in Cobb's description and not Assagioli's. Also, the concepts of "Higher Self", etc. are confusing and can be understood more clearly in Cobb's terminology.

Concerning the "self" or "Self" in Psychosynthesis, there appears to be no necessary reason for its being static or unchanging. Perhaps Assagioli conceives it this way in order to point to the contrast between the "contents" and the "subject" of the personality. In disidentification and self-identification exercises this contrast is very important.⁶ However, the contrast could be made between contents and a changing self, albeit a self which generally changes little from moment to moment. In this way the contrast could be preserved without positing an unchanging entity as the subject of experience. In general, Assagioli's conceptuality points this way. Except for the direct statements about the unchanging, static reality of the "self" or "Self", it is difficult to read him as referring to anything but a dynamistic, energy-laden, effective, and changing reality. There is little difficulty in assimilating Psychosynthesis on this level to christian counseling; all that is needed is to drop the concept of a "self" or "Self" which is beyond change.

⁶Roberto Assagioli, Psychosynthesis (New York: Viking Press, 1965), pp. 111-122.

Similarly, there is little difficulty in understanding "Higher Self", "Universal Self", etc. in terms of spiritual existence as described by Cobb. Conceptually, God for christian existence is quite analogous to "Universal Self", and the experience of the "Higher Self" can be understood as analogous to the experience of the "mutual indwelling" of Spirit and the spiritual self.⁷ A detailed description of such compatibility is not necessary here. What is important is the recognition that Psychosynthesis, by its major goal, intends the same direction as christian counseling, and that its conceptuality and methodology do not present insurmountable obstacles.

Regarding Psychosynthesis from the various sub-principles of christian existence and counseling reveals remarkable analogies:

1. There is a deliberate attempt in Psychosynthesis towards health at all levels, with the general assumption that health at any level contributes to the overall health of the personality. The movement of Psychosynthesis, using Cobb's terminology, is towards fulfilling what the indwelling Spirit wills and empowers a person to be and do. The process towards this ideal always proceeds from the present state of being.⁸ Health at one level is thus not only mutually enhancing to health at the various levels of existence, but it has an intrapsychic progressive character as well.

⁷ John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), pp. 118, 119.

⁸ Assagioli, Psychosynthesis, pp. 85, 86.

2. Assagioli is very clear on this principle. He states as a fundamental psychological principle: "We are dominated by everything with which our self becomes identified. We can dominate and control everything from which we disidentify ourselves."⁹ Much of Psychosynthesis concerns the release of the self from false identifications.

3. While Psychosynthesis does not conceive of self-preoccupation as sin, it does offer acceptance of the person at the level of pre-occupation and clearly attempts to lure him towards spiritual existence fulfilled in christian love. This kind of existence is the goal of spiritual psychosynthesis.

4. Assagioli is quite aware of degrees of psychosynthesis. In christian terms, he is aware of the more or less character of spiritual existence, especially as regards its fulfillment in christian love.

5. Assagioli does not often use the term "freedom". The whole enterprise of psychosynthesis, however, is an exercise towards the freedom of the self and its proper fulfillment.

6. In general, Assagioli seems to think of responsibility as applying to the will. However, he writes of the "higher aspirations" of the "Higher Self", among which are higher ethical principles. He does not write of the self or Self as being responsible for what it becomes. Perhaps this is partially because of his conception of the self or Self as beyond change. In this area Psychosynthesis is

⁹ Ibid., p. 22.

clearly in need of some rethinking before being used within christian counseling.

7. Psychosynthesis is quite compatible with christian counseling at this point. The indwelling of Spirit in Cobb's description is very much like the communion of the personal "I" with the Higher Self in Psychosynthesis. However, the christian counselor should be less afraid of metaphysics and theology than is Assagioli.

In general, Psychosynthesis can be used by the christian pastoral counselor. Leaving out the conception of self as unchanging, reinterpreting "Higher Self" and "Universal Self" in terms of God and His presence, and emphasizing freedom and responsibility with respect to the self and behavior, are the necessary changes. All of these changes are readily accomplishable: Psychosynthesis can find its place within christian counseling with no major problems.

CHAPTER VI

CONCLUSION

The working hypothesis of the paper has been that Cobb's theory of the structures of existence can be used by the pastoral counselor both to understand his identity as pastoral counselor and as a way of sorting out and determining usage of various psychotherapies in his counseling. This working hypothesis has not been proved. To do that would require the testing of the various available psychotherapies. Without such testing, it remains a hypothesis.

That the identity of a pastoral counselor as counselor is primarily determined by the goal(s) of his counseling is, I hope, also a hypothesis which has been strengthened by the argument. In a way it is odd that the question of functional identity even arises. Where could any counselor's functional identity be grounded, other than in the goal(s)? That this question arises so strongly for many pastoral counselors indicates a level of difficulty in pastoral counseling. It is to this level that this paper has been directed.

There is a consideration which has not been mentioned in the paper, but which does bear directly upon the christian counselor and his functional identity. This consideration concerns a danger to christian counselors, a danger which arises from their involvement in spiritual sin. The counselor in the counseling situation is not immune to such sin. In fact, his counseling may be an expression of his own spiritual self-preoccupation. A brief discussion of this danger will conclude this paper.

In the definition of christian pastoral counseling emphasis was put upon the interaction and not upon the counselor. It was noted that the counselor does not necessarily have to be christian. One reason for the lack of such necessity is that the counselor may help to make God's love perceivable to the patient without loving the patient in the christian way himself. Another reason is that counselors who are predominantly in another structure of existence may love the patient in the christian way and/or counsel him towards the structure of christian existence.

Generally, however, christian counseling will be done by counselors who are more or less christian. Christian counselors have a unique opportunity and a unique responsibility, by virtue of being christian, in the counseling. The unique opportunity is to love those who come for counseling in the way of christian love. Recognizing that the only way out of self-preoccupation is being accepted and loved in that state, the christian counselor can love the patient in the way required. Further, as a christian counselor, he is responsible to be able to love and to love in this way. This responsibility is not unique to him as counselor, but rather as christian. It is a responsibility he shares with other christians.

No christian should lay claim to any simple embodiment of christian love. Christian existence remains an ideal for all christians, an ideal only more or less realized. In christian counseling this ideal is specifically intended for the counselee. The focus is on him. A major factor in the "success" or "effectiveness" of the counseling, i.e., the movement of the counselee towards christian

existence, is often the extent to which the counselor is able to love him in the christian way.

Recognizing this, a major pitfall or danger to the christian counselor becomes apparent. The danger is that his counseling may be an expression of his own self-preoccupation. The christian counselor may recognize that the only way out of his own self-preoccupation is loving others as they are, without regard to their merits, etc. But he may forget that the effort to love others in order to escape his own sinfulness is not christian love, but is rather an expression of his own sin.

Christian counselors cannot expect, of course, to totally escape self-preoccupation in their counseling. Yet they can be on guard against their own self-preoccupation masquerading as christian love. There is at least one element in their experience which can be taken as an indicator of such deception. The brief discussion of this element here is intended only to be suggestive.

The indicator is the "need to succeed". Insofar as the counselor's "need" for the counselee to move towards christian existence places a demand upon the counselee, the counseling suffers from self-preoccupation on the part of the counselor. Such a need on the counselor's part cripples his ability to do what he intends. His intentions may be very christian on the surface, but these intentions may be a coverup for the attempt to love in order to escape spiritual sin.

The christian counselor, of course, may "need to succeed" for other reasons. Thus, he may want to retain his job, or he may want

the prestige of being successful, etc. "Needs" such as these, insofar as they enter and influence the counseling situation by reason of being the motivation for the counseling, also cripple the pastoral counselor's ability to love as required. However, they do not corrupt pastoral counseling by reason of being attempts to free oneself from spiritual sin. Rather, they are simply elements which corrupt to the degree to which they become foci of self-preoccupation. The "success" intended by such needs is different from that discussed in the preceding paragraph. There the "success" needed is escape from spiritual pride. Here the "success" needed relates simply to elements of personal concern which corrupt christian counseling to the extent to which they motivate it.

APPENDIX

1
2
3
4
5

APPENDIX

A QUESTION ON "RESPONSIBILITY"
IN THE STRUCTURE OF CHRISTIAN EXISTENCE

The responsibility of a person in Prophetic existence is described as primarily focused in public actions, i.e., overt actions with public consequences.¹ Intrapsychically, prophetic man has responsibility to determine the outcome of the various forces within his soul.² Further, he must be viewed as able to do what is required.³

In Christian existence, the self was described as being responsible "beyond the point of his apparent ability to choose."⁴ This meant, writes Cobb, that:

...he must understand himself as transcending his will in the sense of his power of choice among practicable alternatives in a given situation. He was responsible not only for his choice but also for the motive of his choosing. He was responsible for being the kind of self who could not will to choose to have the motive he should.

In principle, we can press this responsibility ad infinitum. At whatever level we ask the question about what we are, we also must acknowledge our responsibility for being that. We cannot simply accept what we are as⁵ the given context within which our responsibility operates.

There are some questions as to the nature of this "responsibility". In this appendix I wish only to raise the question of

¹John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), p. 103.

²Ibid., p. 107.

³Ibid., p. 120.

⁴Ibid., p. 121.

⁵Ibid.

"how" a spiritual self can be responsible for what is beyond its control.

In an article written since The Structure of Christian Existence, Cobb writes of responsibility:

Responsibility depends upon transcendence combined with the power of choice. These conditions are realized as fully at the level of spirit as at the level of will. But whereas at the level of will such transcendence and choosing can be quite simply equated with the power to act, at the level of spirit this is not true. A self constituted as will is not responsible to act in a way in which it cannot act, but a self constituted as spirit is responsible for unloving motivation far beyond the point of any simple ability to change that motivation. The Kantian view that obligation implies ability applies at the level of will, but more paradoxical formulations are required to explain the experience of the spiritual man.

Prior to this paragraph, he defines "transcendence" as "the capacity to distance or objectify and to act upon or to influence", and states that a "man is responsible only for that which he can objectify and influence."⁷

While this may be a misunderstanding, and/or a reading in of meaning not intended, Cobb seems to avoid directly saying that a self constituted as spirit is responsible to act in ways in which it cannot act. For example, the last two sentences of the paragraph quoted above seem to point to this hesitancy. Whether Cobb is hesitant or not at this point, one question which can be asked of responsibility at the level of a self-transcending self is whether

⁶John B. Cobb, Jr., "The Intrapsychic Structure of Christian Existence," Journal of the American Academy of Religion, XXXVI:4 (December 1968), 327-344, p. 335.

⁷Ibid., p. 334.

or not it can be responsible for action or influence beyond its capabilities.

It is tempting to immediately consider this question at the level of will rather than spirit. Thus, at the level of will it is quite possible to consider present "responsibility" for present consequences of past willful acts. For example, a man may have murdered his brother, whose wife and children now suffer because of that act. As I understand Cobb, the man at the level of will has responsibility for having committed the act, and for obedience to obligations which become his because of that act. Thus he is "at fault" for the past act and presently "under obligation" because of it.

But at this level it is apparently not meaningful to ask whether the man was/is responsible for being a self which murdered his brother. At this level, if he was able to not murder his brother, and if he cannot justify the act, then he is now responsible in the senses of fault and ensuing obligations. If he was not able to not murder, or can justify the act, then he is still "responsible" for the act in the sense of having committed it, but not in the sense of fault and ensuing obligations. Rather, if the murder was justifiable, it may have been a virtuous action. If the man was insane, and hence "not able to not murder", it becomes a matter of involuntary action, and hence, at the level of will, not a matter of responsibility. It will be apparent that "legal responsibility" generally follows lines of thinking such as these. At this level a person is not responsible for what is to him at the moment impossible.

At the level of spirit, if Cobb wishes to say that the spiritual self is responsible for that which at the moment is impossible, there is a way in which such responsibility can be understood. Thus, it is possible that the self at the present moment is unable to do a particular action because in previous moments it made choices which now make that action impossible. Or, considering only the spiritual level, what the self is able to become at moment B of its experience is partially determined by that self's decisions for its own becoming in a preceding moment A. If at A it had chosen "better", then at B it might have an option which, because of its choices at A, is now unavailable.

So, it could be said that the spiritual self is responsible for now not being able to do or be what it could have done or been had it previously made better decisions. If this is what is meant by the spiritual self's responsibility beyond its "apparent ability to choose", then there is little difficulty of understanding.

Cobb, however, seems to mean more. He seems to say that in the present a spiritual self experiences itself as being unable to choose from available options. But what is meant by the spiritual self being "responsible for unloving motivation far beyond the point of any simple ability to change that motivation" is not clear. If in a given moment of experience, a spiritual self is unable (in the sense that the action or decision is impossible) to choose an option, then it is difficult to conceive it as being responsible for that inability except in the sense discussed in the preceding paragraph.

BIBLIOGRAPHY

- Aden, LeRoy. "Pastoral Counseling as Christian Perspective," in Peter Homans (ed.), The Dialogue Between Theology and Psychology. Chicago: University of Chicago Press, 1968, pp. 163-181.
- Assagioli, Roberto. The Act of Will. New York: Viking Press, 1973.
- _____. Psychosynthesis. New York: Viking Press, 1965.
- Berne, Eric. Games People Play. New York: Grove Press, 1964.
- _____. Principles of Group Treatment. New York: Oxford University Press, 1966.
- _____. Transactional Analysis in Psychotherapy. New York: Grove Press, 1961.
- Clinebell, Howard J., Jr. Basic Types of Pastoral Counseling. Nashville: Abingdon Press, 1966.
- Cobb, John B., Jr. A Christian Natural Theology. Philadelphia: Westminster Press, 1965.
- _____. God and the World. Philadelphia: Westminster Press, 1969.
- _____. "The Intrapsychic Structure of Christian Existence," Journal of the American Academy of Religion, XXXVI:4 (December 1968), pp. 327-344.
- _____. The Structure of Christian Existence. Philadelphia: Westminster Press, 1967.
- Glasser, William. The Identity Society. New York: Harper & Row, 1972.
- _____. Reality Therapy. New York: Harper & Row, 1965.

332952
THEOLOGY LIBRARY
CLAREMONT, CALIF.